

# MEXICO / *this month* ~





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# Preview

## WHAT TO SEE, WHERE TO GO IN SEPTEMBER

### FIESTAS & SPECTACLES

Los Remedios, State of Mexico, Sept. 1-8.

Traditional religious fiesta honoring the Virgin of Los Remedios in this picturesque village a few minutes drive from the capital. The fiesta brings pilgrims and merchandisers from many miles around, to participate in a week-long fair, which includes native dances in the church courtyard and in the main plaza.

#### IN THIS ISSUE

You see Mexico City glow by night and flower by day, play ball with the *Tigres*, and learn how to drape a rebozo.

and  
Our Regular Features

### MEXICO/this month

Vol. II No. 9 Sept., 1956

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Cuzamá, Yucatán, Sept. 1-8. Two dates significant in the Catholic religion — Sept. 1, the Day of the Virgin of Los Remedios, and Sept. 8, the Day of Mary's Nativity—mark the beginning and end of this annual religious and popular festival. Dances, *vaquerías*, and bullfights in improvised arenas.

Ojo Caliente, Zacatecas, Sept. 1-8. Traditional religious festivities in honor of Our Lady of Los Remedios and the Nativity of Mary. Regional dances, raffles, and *tómbolas*.

Juchitán, Oaxaca, Sept. 3-4. *Vela de Septiembre*, fiesta famous on the Isthmus of Tehuantepec. Flower-laden Tehuanas dance and promenade in their lovely and distinctive regional dress. Dances include *La Zandunga*, *La Llorona* and *La Tortuga*.

Mulegé, Baja California-Sur, Sept. 4. Festivities honoring Saint Rosalía, patron saint of the town, which is located on the transpeninsular highway, with access to the sea. A short distance away is one of the world's most beautiful bays, Concepción, with a good hotel and facilities for deep sea fishing.

Chicxulub, Yucatán, Sept. 6-14. Chicxulub is a small seaport near Progreso, only an hour's drive from Mérida, that still possesses the charm of all

### OF SPECIAL INTEREST

Saturday 1 — Religious fiesta-fair and mammoth pilgrimage in honor of the Virgin of Los Remedios, in the village of that name on the outskirts of Mexico City.

Wednesday 5 — Concert by Boy Singers of Morelia. (See Music).

Friday 7 to Sunday 30 — Second Textile and Dress Fair, under the auspices of the Ministry of Economy; National Auditorium, on Paseo de la Reforma. Exhibit will include Mexican fabrics, clothing and shoes, as well as demonstration machinery for their manufacture. Many of the articles displayed are on sale at cut prices.

Thursday 13 — Homage to the memory of the Niños Héroes, military cadets who defended Chapultepec Castle against American troops during the 1847-48 invasion. Ceremonies at the Monument to the Niños Héroes, entrance to Chapultepec Park.

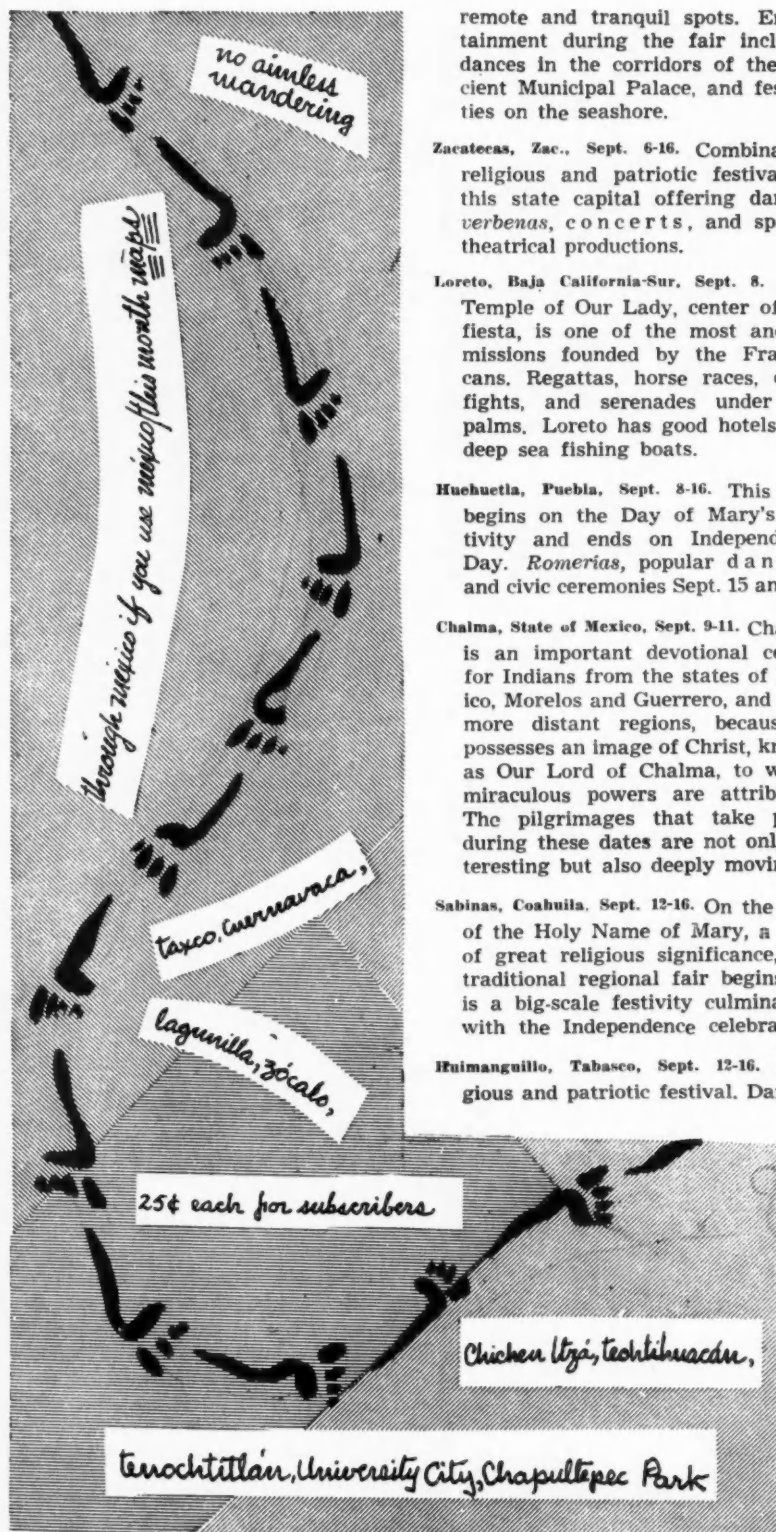
Friday 14 — Charro Day, with parade, and special celebrations at the various charro ranches.

Saturday 15 — Eve of Mexico's Independence Day, with the President giving the *Grito de Dolores* from the National Palace, and governors and municipal presidents doing likewise from official balconies all over the country.



Sunday 16 — Independence Day, with ceremonies and parades.

Saturday 29 — St. Michael's Day, with fiestas in every town or village named San Miguel, and a party at the home of everybody named Miguel. Big celebration in San Miguel de Allende, Guanajuato. Fiestas emphasize the charro note, St. Michael being the patron saint of horsemen.



remote and tranquil spots. Entertainment during the fair includes dances in the corridors of the ancient Municipal Palace, and festivities on the seashore.

**Zacatecas, Zac., Sept. 6-16.** Combination religious and patriotic festival in this state capital offering dances, *verbenas*, concerts, and special theatrical productions.

**Loreto, Baja California-Sur, Sept. 8.** The Temple of Our Lady, center of the fiesta, is one of the most ancient missions founded by the Franciscans. Regattas, horse races, cockfights, and serenades under the palms. Loreto has good hotels and deep sea fishing boats.

**Huehuetla, Puebla, Sept. 8-16.** This fair begins on the Day of Mary's Nativity and ends on Independence Day. *Romerias*, popular dances, and civic ceremonies Sept. 15 and 16.

**Chalma, State of Mexico, Sept. 9-11.** Chalma is an important devotional center for Indians from the states of Mexico, Morelos and Guerrero, and even more distant regions, because it possesses an image of Christ, known as Our Lord of Chalma, to which miraculous powers are attributed. The pilgrimages that take place during these dates are not only interesting but also deeply moving.

**Sabinas, Coahuila, Sept. 12-16.** On the Day of the Holy Name of Mary, a date of great religious significance, the traditional regional fair begins. It is a big-scale festivity culminating with the Independence celebration.

**Minimanguillo, Tabasco, Sept. 12-16.** Religious and patriotic festival. Dances,

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fireworks, *tómbolas*, raffles, and *verbenas* in the open air.

**Fiestas Patrias Sept. 15-16.** Celebrations throughout the Republic in commemoration of Mexican Independence, initiated in 1810 by Father Miguel Hidalgo, and finally achieved in 1821. Emotions are at high pitch everywhere during these festivities, but highest, perhaps, in the little town of Dolores de Hidalgo, Guanajuato, where the liberator first raised his voice for freedom, and in Mexico City itself. On the night of Sept. 15, huge crowds gather in the Zócalo to hear the President of Mexico, from the central balcony of the National Palace, repeat the stirring *Grito de Dolores*, the cry with which Hidalgo set off the independence movement.

On the morning of Sept. 16, a ceremony is held at Independence Monument on the Paseo de la Reforma, followed by a military parade through the city's principal streets. Apart from the public ceremonies, there are many private dances, fiestas and other celebrations.

**San Miguel del Milagro, Tlaxcala, Sept. 27-Oct. 4.** Fiesta honoring St. Michael, with processions, popular dances, horse races, cockfights. (See also Of Special Interest.)



## ART

**Galería Antonio Souza, Génova 61-2.** Latest oils by Rufino Tamayo.

**Galería Central de Arte Moderno, Av. Juárez 4.** Permanent exhibition of oils by Dr. Atl, Gustavo Montoya, Orozco, Siqueiros and Rivera.

**Galería de Arte Mexicano, Milán 18.** The exhibition of oils by Guillermo Meza continues until the middle of September, after which oils by the Nayarit painter Emilia Ortiz will be shown.

**Galería de la Ciudad de México, Pergola** in the Central Alameda. Engravings.

**Galería El Eco, Sullivan 43.** Paintings by José G. Narezo.

**Galería José Clemente Orozco, Peralvillo 55.** Paintings by Dolores Sepúlveda.

**Galería Proteo, Génova 34.** Sept. 1-20, exhibit of 35 new canvases, oils and watercolors, by Juan Soriano. Beginning Sept. 20, 35 oils and sketches by Maka.

**Galería Romano, José María Marroqui 5.** Group showing of the works of Delgado, Paredes, Estrada, Williams, Villanueva and Carlos Teodora Torres.

**Galerías Chapultepec,** across from the Monument to the Niños Héroes, at the entrance to Chapultepec Park. Exhibition of contemporary U.S. architecture.

**Galerías Excelsior, Reforma 18.** Showing of watercolors by Belgian artists Timmermans and Saverys.

**Instituto de Arte de México, Puebla 141.** Mexican lithographs, "Sheet Music Covers of the 19th Century."

**Museo Nacional de Artes e Industrias Populares, Av. Juárez 44.** Permanent exhibition of applied popular arts.

**Palacio de Bellas Artes, Juárez and San Juan de Letrán.** International Friendship Salon: North American paintings, private collection of Lawrence A. Fleischman. Sala Verde: Indonesian art.

**Salón de la Plástica Mexicana, Puebla 154.** Exhibition of works of new artists.

## MUSIC

**Orfeo Catala — Palace of Fine Arts.** Sept. 1 at 9 pm.

**Concert Opera — Fine Arts Palace,** on Sunday, Sept. 2, 9, 16, 23 and 30, at 4 pm.

**Choral Concert — by the Boy Singers of Morelia.** At Fine Arts Palace, Sept. 5 at 9 pm.

**Chamber Music Concert — Fine Arts Chamber Music Orchestra,** Sept. 7 at 9 pm.

**Symphony Concerts — National Symphony Orchestra,** on Friday Sept. 21 and 28 at 9 pm, and on Sunday Sept. 23 and 30 at 11:15 am. Palace of Fine Arts.

**Mozart Festival — Ballet performance** on Sept. 29 at 9 pm. Fine Arts Palace.

**Bellas Artes Concert — on Monday,** Sept. 3, at 9 pm, in the Sala Ponce of the Palace of Fine Arts.

**Concerts — of the Asociación Musical Daniel,** at 9 pm, in the Palace of Fine Arts. Sept. 19, Eugene Malinin, pianist; Sept. 20, Igor Bezrodny, violinist; Sept. 24, Zava Dolujanova, soprano; Sept. 25 and 27, Tamara Tournanova, dancer.

## THEATER

**Janus — current Broadway hit,** will be presented by Players, A.C., Mexico's English language repertory group, Sept. 4-24, at Villalongín 32. 25-31-56. James Greenway directs a cast headed by Merle and Betty Hayes. Daily except Monday, 8:30 pm.

**Bandera Negra — Horacio Ruiz de la Fuente's** Spanish comedy with a cast of one — Enrique Rambal.



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Cocktail Party — T. S. Elliot's original comedy, in theater-in-the-round. Directed by Xavier Rojas. With Beatriz San Martín and Gloria García. Casa del Arquitecto, Veracruz 24. 11-44-74. Watch the newspapers for further details.

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**El Amor de los Cuatro Coroneles** — Original comedy by Peter Ustinov, adapted to French by Suavajon. The story of four colonels — Russian, French, American and British — who fall in love with the same woman. With Nadia Haro Oliva, Carlos Riquelme, Luis Beristáin and José Luis Jiménez. Directed by Ricardo Mondragón. Teatro Arlequín, Villalongín 26. 46-86-73. Daily 7:15 and 9:45 pm; Sundays 5 and 8 pm. Closed Mondays.

**El Deseo** — Eugene O'Neill's *Desire under the Elms*, adapted by Jesús Cárdenas. Theater-in-the-round El Granero, behind the National Auditorium on the Paseo de la Reforma. Starring María Douglas and Luis Aceves Castañeda. Directed by Xavier Rojas. Additional information will appear in the press.

**El Gato Encerrado** — Mystery comedy by Mexican author Carlos Prieto. Directed by Luis G. Basurto, and starring María Teresa Rivas, Luis Aldás and Luis Aragón. Produced by Lou Riley. Sala 5 de Diciembre, Lucerna and Lisboa. 46-51-55. Daily 7:15 and 9:45 pm; Sundays 5 and 8 pm.

**La Herida Luminosa** — dramatic comedy by Sagarra and J. M. Peman. With Mexico's foremost actor Fernando Soler, who also directs; Ofelia Guilmán and Virginia Gutiérrez. Sala Chopin, Insurgentes and Puebla. 11-38-17. Daily, Wednesday through Saturday, 7:15 and 9:45 pm; Sundays 5 and 8 pm.

**HORSES**

**Races** — Hipódromo de las Américas, Lomas de Sotelo, D. F. Every Saturday and Sunday, beginning at 2 pm.

**Charros** — Sept. 14 is Charro Day, celebrated as a part of the program of *Fiestas Patrias*. Beginning about 10 am, members of the various Charro Associations, dressed in their most elegant trappings and splendidly mounted, will parade down the Paseo de la Reforma to the Independence Monument where, at approximately 11 am, a ceremony will be held. Watch the newspapers for further details of charro festivities on that date.

Regularly, every Sunday at 11 am, the Charros meet in their respective ranches for practice sessions, to which the public is invited:

Rancho La Tapatía, Calzada del Molino del Rey, near Los Pinos, the presidential residence.

Rancho Grande de La Villa, at the foot of Los Indios Verdes, entering from the Laredo highway.

Rancho del Hormiguero, Calzada Azcapotzalco-La Villa.

Rancho Santa Anita, Calzada de La Viga, Santa Anita, D. F.

**BULLFIGHTS**

The Amateur Season, now drawing to a close, is the proving ground for untied young bullfighters, and two novilleros have emerged with honors from the current season. They are Luciano Contreras, Jr., and *El Ojitos*.

**Plaza México** — Av. Insurgentes. Every Sunday at 4 pm. 3 bullfighters, 6 bulls. Admission: shade, 3 to 30 pesos; sun, 2 to 14 pesos.

**SPORTS**

**Baseball** — Social Security Stadium, Av. Cuauhtémoc and Calzada del Obrero Mundial. Final games of the 1956 season of the Mexican Baseball League, with the Yucatán *Leones* and the Mexico City *Diablos* playing Saturday 1 at 3:15 pm, and Sunday 2, at 11 am.

Sometime during the first half of September, in Social Security Stadium, the Junior International Baseball Championship will be played. Teams from Mexico, the U.S., Cuba and other American countries will compete. Dates and hours of play to be announced.

**Frontón (Jai Alai)** — Frontón México, Plaza de la República and Ramos Arizpe. Games every day except Monday, at 6 pm. 3 games, 2 *quinielas* and 2 daily doubles. Admission 5 and 10 pesos.

Frontón Colón, Ignacio Ramírez 15, near the U.S. Embassy. Games every day except Thursday, from 4 pm. 5 games, 6 *quinielas*. Women players, using racquets instead of baskets. Admission 4 and 8 pesos.

**Rowing** — Cuernavaca Canal, Xochimilco. Sept. 2 at 11 am: National Championship matches in children's, ju-

venile and ladies' classes; also, a Dual Meet between the champion rowing teams of Mexico and Cuba.

Sept. 9 at 12 noon: Six Olympic regattas, plus a 400-meter skiff dash. Participating teams will include those selected by Mexico, Cuba, Canada, and the U.S. to represent them in the Melbourne Olympics.

**Soccer** — Olympic Stadium in the Ciudad de los Deportes, Av. Insurgentes. 1956-57 Class A Championship games; Sundays at 12 noon, Wednesdays at 8:30 pm. Calendar of games for September:

Sunday 2 — Necaxa v. Monterrey  
Wednesday 5 — Atlante v. Atlas

Sunday 9 — América v. Toluca  
Sunday 23 — Necaxa v. Atlante  
Wednesday 26 — América v. Irapuato

Sunday 30 — Atlante v. Monterrey

Tickets on sale at the Federación Mexicana de Fútbol, Abraham González 74 every day, from 11 am, and at the stadium box office on the day of the game.

**Tennis** — Chapultepec Sports Club. During the last two weeks of September, on dates not yet announced, matches will be held between contestants from all the Mexican states to determine national champions in all categories. Complete details will be published in the newspapers.

## OF SPECIAL INTEREST - IN COMING MONTHS

**Mozart Festival, 1956** — October 27, 9 pm, in the Palace of Fine Arts, the Lener Quartet in *El Empresario* and *Bastien y Bastienne*. November 23, 9 pm, and November 25, 11:15 am, concert by the National Symphony Orchestra. December 14 at 9 pm, and December 16 at 11:15 am, concert by the National Symphony Orchestra.

**Poetic Fridays** — Evenings at 7 pm in the Sala Ponce of the Fine Arts Palace. In October: 5, León Felipe; 19, Emilio Prados; 26, Luis Cernuda. In November: 9, Juan Rejano; 16, Carlos Pellicer; 23, Jaime García Terraz; 30, José Gorostiza.

**Pekin Opera** — After a 2-year run in

Paris, this world-renowned company will be presented sometime in October at the Palace of Fine Arts.

**Opera** — in Monterrey. Regular season throughout the month of October.

**Ballet** — During the official season of the Mexican Academy of Dance, in October, programs will be presented in Fine Arts Palace by the Academy's three professional groups: National Ballet, Contemporary Ballet and Mexican Ballet.

**Book Fair** — From November 20 to December 10, in the old fortress of La Ciudadela, on Balderas and Enrico Martínez.



## September Suitcase

We took a trip to the Mexico City meteorological station last month in our capacity as leg man, looking for Suitcase information. Had our questions all capably answered by a most accommodating Mexican climatologist named Hiram.

Found out they are correcting their 20 year average temperature chart for the Republic, and got all the new figures for the month of September. After Hiram had helpfully translated them from degrees centigrade to degrees fahrenheit for us, it seemed that for some places the temperatures were rather low, especially since we remembered having wiped away a few beads of perspiration from our brow on September field trips. Hiram explained that they are an average of morning, noon and afternoon temperatures and should be read accordingly.

This information, plus the total average (20 years) rainfall for the month, should help you pack your suitcase if you're planning a trip to any of the following places:

September		
	Average temperature	Average rainfall
Acapulco	82°F.	13.3 inches
Cuernavaca	67	7.8
Guadalajara	66	5.9
Guanajuato	64	5
Guaymas	87	2.4
Hermosillo	86	2.5
Mazatlán	82	10.5
Mérida	81	5.5
Mexico	59	5
Monterrey	77	7
Morelia	64	5.1
Oaxaca	70	5.1
Orizaba	66	14.4
Puebla	62	5.5
San Miguel Allende	66	3.4
Tampico	81	9.6
Taxco	76	12
Tehuantepec	81	10
Veracruz	81	12.4



We have long been bemused by a facet of modern art: the giving of fanciful titles to abstract works. We have overheard other laymen remark on this as the appending of an incomprehensible work to a nonsensical name. Older tradition gives us dramatic but plausible titles such as *St. Francis Receiving the Stigmata*, *Way to Golgotha*, *The Hunt*, and so on, while now we have *Self-Portrait with Seven Fingers*, *Nine Malic Molds*, and *The Order of the High C*.

Just as words do not paint a picture for us, pictures are not translatable into words. Still, we like imaginative titles, particularly those of Klee. For example, he gives us a painting suggestive of feathers and winches which he called *Bird Whistling Machine*. We feel entitled to like this better than, say, Mondrian's fine abstraction of line and color which he named *Broadway Boogie Woogie*.

Ourself lost in the fancy of combinations, we recall that there is actually a place on Broadway called Birdland, although the music there is another migratory sort since Mondrian's time. And we think we recall that some scientists have gone to work on a mechanical brain to coin titles for artists whose brush is apter than their pen.



The other evening we caught ourself looking over a lady's shoulder at the knitting she was carrying on, and observed that she had some printed instructions to go by. These instructions were in print too fine for us to read, but there was a heading which was bold. We were abashed to learn that knitting is invariably from the bottom up.

So, we sat reflecting that the way of knitting is consistent with the technique of the bricklayer, and with the philosophy of the self-made man. But how strongly at variance, we thought, with the methods of the arts, and with the common approach to literature, and even with the making of love.

Angus.

## Letters

### DELIVERY

...Feel you did better than usual with the July issue as I received that in early, rather than late, July, thus giving me a fighting chance to enjoy some of the current month's festivities in Mexico. How soon do you contemplate being able to get the issues to the U.S. subscribers before the month starts?

Leicester Warren  
Burlington International  
Greensboro, N. C.

We've been losing sleep over this date of delivery business for some time, believe it or not. Word from one of our subscribers in California indicates that the August issue reached him on July 30, which we consider to be a vast improvement. It takes time, but we hope to better even our record for August.

### ON A SPOT

...The old adage adjures us, "If at first you don't succeed, try, try again" — also, "Faint heart ne'er won fair lady" — and finally bearing on Mexico, itself, "*Mañana*." However, my previous letter to you bore the date of 3 January 1958, which, if you will forgive me, is a good many *mañanas* ago. So I try again. In that epistle of months ago I:

1. Asked how you managed to stumble on an old *paisano* like me as a possible subscriber.
2. Mentioned the possibilities of a visit, possibly stretching into res-

idence *en aquel país* and asking your advice as to a starting point for inquiries.

3. Enclosed a quarter, requesting, as per page 28 of your then current edition, that I be furnished with a copy of Lagunilla map.
4. And finally, asked for the recipes, as promised by M. L. for Crown of Kings and *polvorones*.

The utter silence which has been my only response did certainly chill my first fine enthusiasm (the only logical explanation that occurs to me is that the quarter only insured the loss of the entire letter). At any rate, in a spirit of Christian charity I forgive all, repeat my requests (sans quarter this time) and enclose my cheque for two fifty and ask that the magazine be sent as a gift to *mi buen amigo* and Vice President of Mexico Pilgrims, William F. Buckley.

Again I possess my soul in patience, awaiting your reply.

Leslie F. Young  
Major, U.S.A., Ret.  
Camden, S. C.

Explanation concurred in. Letter never arrived. Abject apologies offered. All requests fulfilled.

### ON RECORD

...Among your *Letters*, I seldom see the name of an enthusiastic reader of MTM from Ohio. Want you to know that my brother, sister and I just live from month to month waiting for the next issue.

Gladys Aichholz  
Cincinnati, Ohio

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# person to person



The fiestas and fireworks of this month reach an all-out climax on September 16, National Independence Day, a holiday which enjoys the unique distinction of being the one occasion that every citizen celebrates — and from the heart — no matter what his or her beliefs.

President Adolfo Ruiz Cortines, one of the most sincerely eloquent spokesmen that this land of sensitive, articulate people has produced, has touched again and again in his speeches on the fact that Mexico's independence cost long and hard-fought struggles, reminding his people insistently that civil liberties are rights that need to be defended — and further amplified — daily.

Mexico's War of Independence, whose beginning is celebrated September 16, lasted eleven years, and was then prolonged for more than a century, in struggles whose essence was not so much freedom from this or that regime, but the long fight for outer and inner freedom from the system of impositions and discriminations that colonialism lived on. The affirmation of individual human dignity and self-respect, regardless of race, is therefore very much part of what Mexicans mean when they talk of national freedom and sovereignty; and it is a feeling that deepens the emotion of the yell on Independence Eve and, as in the President's Panama speech, underlies the voice of modern Mexico in world councils.

A worldwide congress of geology here this month will focus interest on the great subsoil wealth of this country, which, probably more than any other single factor, has dramatically shaped its history.

"I suffer from a disease of the heart that only gold can cure," said Cortés to Moctezuma's messengers, exploring the truth of the stories told the Spaniards farther down the coast, of the legendary treasures of the Aztecs. And the rich gifts brought by those messengers doomed not only the Aztec Empire, but all of ancient Mexico, to conquest, destruction, and domination by men most of whom suffered from the same ill as their leader.

From 1520, year of the conquest, to 1821, year of the beginning of inde-

pendent Mexico, the principal preoccupation of the rulers of the country was the discovery and exploitation of mines. Mexico was the world's leading silver miner for many generations after. One place alone, Pachuca, supplied over half the silver in the world, and there are many almost fairy-tale stories that give a clue as to the wealth produced: as for instance, the story of the Valenciana church, in Guanajuato, whose bricks, it is said, were mortared with powdered silver and Spanish wine.

In modern times, Mexico still leads in silver but its history from the late

If the picture had also included many hands, holding swords, guns, clubs, what have you, all reaching for the gold, it would have been more complete. But nowadays the *peon*, though patched, is no longer ragged, and by no means asleep. Mexico's mineral treasures today include not only oil but many of the ores, such as titanium, that go into making the so-called "wonder metals," strategic to both industry and war. These deposits, along with newly-discovered deposits of other industrially valuable ores, principally iron, and uranium, are being exploited according to an orderly program, shaped by a national council in which scientists carry the leading and decisive voice.



19th century on is shaped more by what could well be called the oil rush. "El niño Dios te escribió un establo, y los veneros de petróleo, el diablo" (God as a child gave you title to a stable, and to the well-springs of oil, the devil), writes Ramón López Velarde, Mexico's great modern poet, referring to the part played in the violent and complicated story of the country by its possession of oil; and also, to the dramatic irony of the fact that, because of its great mineral wealth Mexico has been subject to intrigues, wars, and struggles for domination in every form.

It used to be the style in American cartoons to portray Mexico as a ragged *peon*, sleeping on a bag of gold.

The central map in this issue consists of everything that we could pull together of the little that is known about Tenochtitlán, capital of the Aztec Empire, which was once situated in what is downtown Mexico City today. It was on an island in the middle of a lake, and most of the traffic went on in canals. Its origin, according to religious legend, was a sign and portent revealed to the priests of the Mexica tribe, to the effect that all would be well with them, and they would flourish mightily, if they founded their homeland in that place where they saw an eagle on a cactus in the middle of a lake. This they saw after much wandering, and indeed flourished.

# News and Comment

## Cotton on Wheels

The dollar balance, vital in Mexico's economy, is as carefully watched by bankers and statesmen as the pulse of a heart patient. Any shift in the export-import picture that threatens to cut into the inflow of dollars is equivalent to a major emergency, and calls for — if necessary — drastic action.

For devaluation, which early in this regime hit the country a stunning blow, and meant an actual loss of at least 30% to most businesses, if not all, is what happens when too many dollars go out and not enough come in.

This year the picture has been more than reassuring; better, indeed, than any in the past. But last month action in the U.S. to unload cotton at what

protesting countries called "dumping" prices, threatened one very important source of dollars to Mexico: its own cotton, which at current market rates is worth somewhere between \$170 to \$190 million dollars. If the bottom dropped out of the world cotton market, as does not seem too likely but is always possible if too much is offered too cheap, an incalculable, but considerable, number of millions of dollars inward could be blocked by cotton standing in its warehouses here.

To make it move, therefore, against any possibility of future crisis, the government took measures which insured the help of large, well organized importers such as the car assembly companies, in moving the cotton, fast. Dollars in considerable quantity go out yearly for cars, trucks, and parts; these, for an undetermined period and until the emergency was past, would go out not in cash but in cotton. Liquor and other importers were told the same thing. Thus they all found themselves in the cotton business, but above all with their resources, in some cases worldwide, sympathetically enlisted on the side of keeping the cotton market stable.

Reactions: some grumbled, some laughed, and some complained bitterly. The principal companies, however, who would carry the bulk of the burden, took the action with good grace, as similar to a wartime measure; and by month's end the largest, G.M., had disposed of its share of bales unperturbed.

## New Gas

A new high octane gasoline, *Gasol-mex*, went on sale in major service stations in the capital last month, and as increasing production permits, will be distributed throughout the Republic. The new fuel was developed in direct response to requests from automobile clubs and manufacturers. It will sell for 90 centavos a liter, or about 27 cents a gallon.

## Stamps

In observance of the First Centenary of the Mexican Postage Stamp, a mammoth International Philatelic Exhibition was held in Mexico City during August. That first postage stamp of a century ago bore the likeness of Miguel Hidalgo y Costilla, father of Mexican Independence.

## NATIONAL PANORAMA

President Ruiz Cortines at Panama, July 22, 1956

*Step by step the continental system of living together — not merely being neighbors — which sprang from the Bolivarian ideal, has been perfecting itself, and it would be difficult to improve upon the principles set forth in the Charter of the American States. Of those principles, two — that of the peaceful solution of controversies, and that of collective security — form the pillars of the system.*

*The organization of the American States is not dedicated, as we all well know, exclusively to the primary task of preserving the peace. It embraces also the vast sphere of individual action and reciprocal cooperation to which our peoples must devote themselves to enhance their greatness and prosperity. True, because of the urgent nature of other vast problems, we have not given the necessary attention to economic, social, educational and technical cooperation in our interdependent life. We are not unaware that international cooperation is secondary to the urgencies of the preferential interests of each State. Neither do we blind ourselves to the fact that, perhaps, we are not yet fully prepared to promote a form of cooperation that regards continental welfare as indispensable to the development of every American Nation.*

*Nevertheless, economic phenomena have assumed such importance in contemporary life that continental solidarity can hardly be circumscribed solely by political considerations. The general problem of Latin America is fundamentally cultural, hygienic and economic in nature. Despite advances of recent years, our average standard of living is very low. We have not even succeeded in making the majority of our people participants in the benefits which the amazing progress of science and technology has contributed to daily life. It is imperative that the labor of our men and women, in the fields as well as in the cities, yield more; that it be more productive as demanded by the development of major scientific and technical resources, public as well as private investments, and above all, incessant work; work without pause.*

*If internally adequate formulae have been evolved, such as the system of price parity for farmers, we do not see why in the international orbit formulae cannot be sought which would assure a just minimum to producers. We have faith in liberty, faith in democracy, but we believe that, for the good of the world, liberty is not incompatible with security, nor democracy with justice.*

*The great American task will consist, and must consist, of developing to the utmost our possibilities for cooperation.*

*In her international dealings, Mexico has never fomented discord, nor nourished hatred or rancor. She has asked only for the respectful consideration due her as a sovereign Nation, which she returns in just reciprocity. Her promise was and is and always will be, harmony and cooperation. And, from the Congress of Panama in 1826 to this one of 1956, she has contributed immeasurably to the organization and growth of continental solidarity, in which the Mexican people, like the other peoples of America, place their highest hopes.*

in September

Focussing on the significance of deposits of gas and oil, and manganese, in world economy, the Twentieth International Congress of Geology will meet in Mexico City from September 4 to 11.

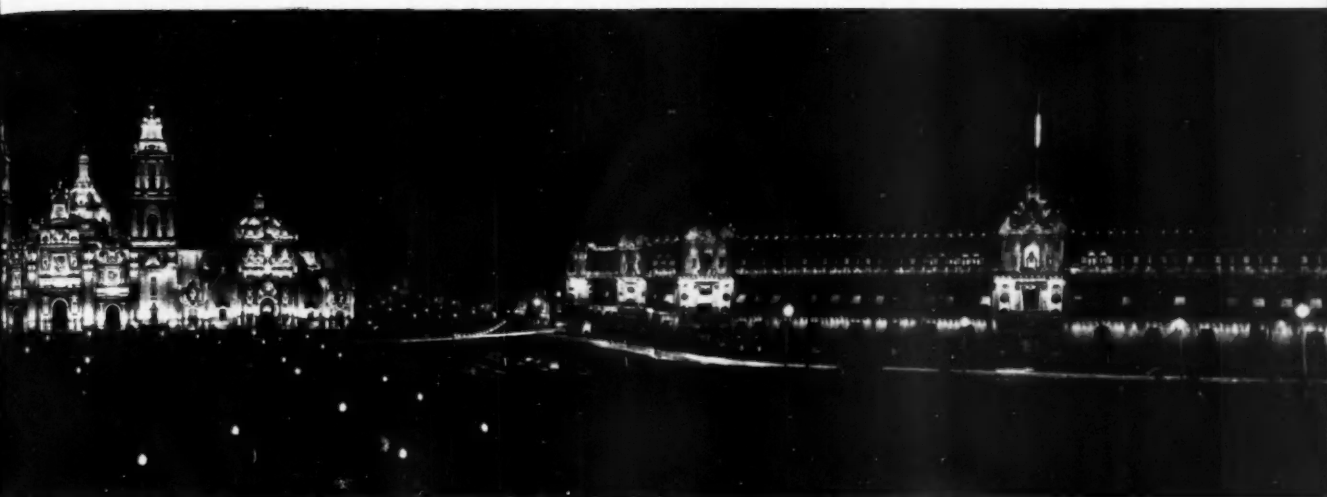
Some 3,500 engineers and geologists, representing more than 100 countries, will attend this Congress, which is one

# El Grito.

On the night of the 15th of September, at midnight, the President of Mexico steps out on the main balcony of the National Palace and, striking the Independence Bell, shouts: "Long Live Mexico! Long Live Independence..." to which shout the packed crowds in the square below answer "Viva..." with a high, full-throated yell. And the square then bursts into a bedlam

majority went on for generations. Indeed, these victories are so relatively recent and hard-won that, on the night of the 15th the answering yell of the crowd carries the deep feeling — with more than a touch of savage defiance — of a struggle still alive.

September 16 is therefore the peak fiesta day of the year, and is the one



Fotografia Ilustrativa

Mexico City glows by night as Mexicans celebrate their Independence Day. The National Palace and the Cathedral are the center of festivities which are repeated on a smaller scale in every town and village throughout the nation.

of the most important in the scientific world, dealing as it does with both pure science, and geology as applied to national and international economy.

The 32 field trips to all parts of the Republic which have been arranged for the delegates both before and after the Congress will include observation of a wide variety of geological formations, mineral deposits, and production methods. During these trips, studies will be made of the soil and subsoil of Mexico.

One of the field trips will be a marine expedition along the coast of Acapulco, organized by the Scripps Institute of Oceanography of the University of California, to observe submarine structure of the ocean floor in that area.

Work for the Congress itself, to be held in University City, has been divided into 15 sections covering such widely-diversified subjects as *Vulcanology of the Cenozoic* and *Applied Geophysics*.

of ringing bells, and exploding fireworks.

Simultaneously, in every other city, town, and village, the governor or municipal president — as the case may be — shouts to the waiting crowd today's staid version of Father Miguel Hidalgo's original freedom yell: "Long Live Independent Mexico...! Long live the Virgin of Guadalupe, and death to the *gachupines*..."

The heroes and heroines of that first uprising were, like the parish priest who led them, of mixed blood or *gachupin* background themselves. But their hearts were with the nation that was being born, and with the dark-skinned, gifted, and fiercely tenacious people who formed its majority. And, though technically Mexico was an independent nation eleven years later, in 1821, in reality the struggle for self-rule and citizens' rights for the ma-

jority went on for generations. Indeed, these victories are so relatively recent and hard-won that, on the night of the 15th the answering yell of the crowd carries the deep feeling — with more than a touch of savage defiance — of a struggle still alive.

Traditional in modern times is the illumination of the capital, which sparkles and glows with fairy-tale splendor. Indirect lighting, skilfully placed to focus upon certain historic spots, lifts Chapultepec Castle, for instance, out of the night — and reality — into pure enchanting theater.

The fiesta, though officially only the night of the 15th and the day of the 16th, lasts two weeks at least. Many people go vacationing to the beaches, while in the capital and other large cities, parties usher in the winter holiday season that goes on henceforth, until Lent.

## THE ARTS

Augusto Escobedo, whose recent one-man show of sculpture at the Instituto del Arte Mexicano was also a debut, is an artist who, until not long ago, thought he meant to be a painter. Having worked for several years in that medium (earning his living by taxi-driving in order to have the freedom and time to paint), he switched suddenly to sculpture and discovered himself gifted with immense skill, so much facility indeed that at times it gets in the way of forthright expression. His portraits and other terra cotta figures showed a range of experimentation in styles, but point unquestionably to a man of talent.



Foto Denby

Theater-in-the-round has caught the public fancy in Mexico and two such productions are scheduled for September. The Casa del Arquitecto presents T. S. Elliot's *Cocktail Party*, while the recently inaugurated Teatro El Granelo will offer, beginning the middle of the month, Eugene O'Neill's *Desire Under the Elms*. Above, a scene from the latter, with Mexico's leading young dramatic actress, Maria Douglas, as *Estela*, and Héctor Andreomar as *Abel*. Xavier Rojas, who introduced theater-in-the-round in this country, directs both works.



Taking for its deeply moving theme the rehabilitation of juvenile delinquents, as the program is carried out by Mexico City's Juvenile Court, *El Camino de la Vida* is making film history. The first movie to be produced by Angel de la Fuente, the first to be directed by Alfonso Corona Blake, *El Camino* took three prizes in the recent Berlin Film Festival. The actors are non-professionals, drawn largely from wards of the Juvenile Court, re-enacting the actual happenings that brought them into the Court's custody. Perhaps the most appealing are the two orphaned brothers shown above, *Chinampina* and *Frijolito* in the film, Humberto and Rogelio Jiménez Pons in real life.

Photo Jorge Gutiérrez





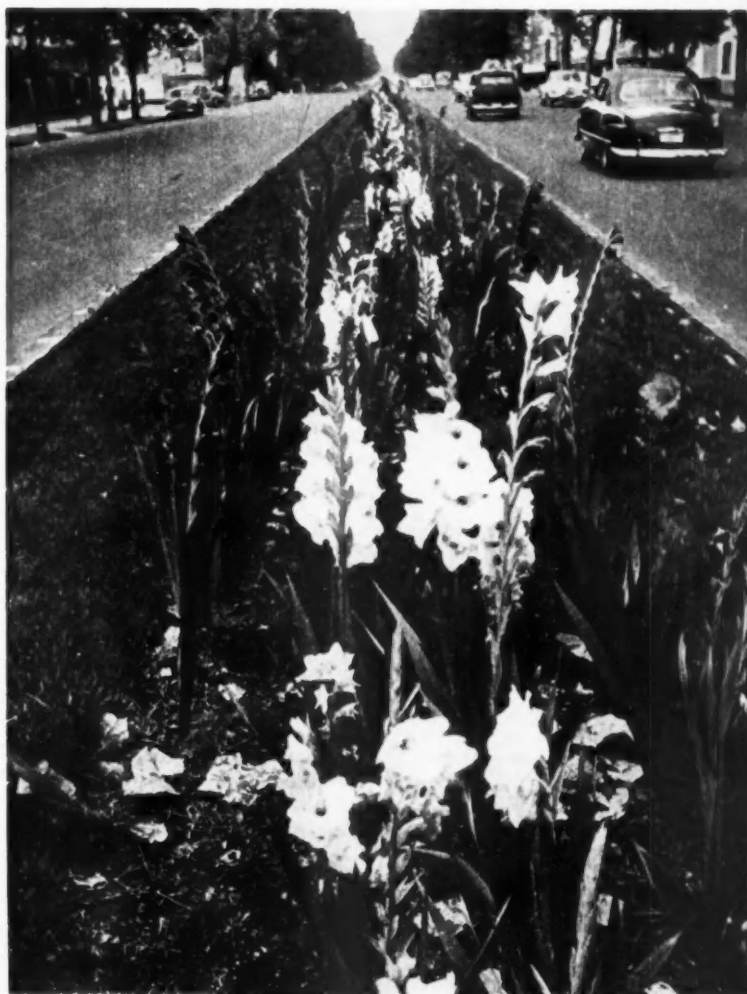


# "Don Florindo Fuentes"

*Don Florindo Fuentes* (Sir Flowery Fountains) is hardly the name to fit the face of Lic. Ernesto Uruchurtu, Governor of the Federal District.

And it is a name as inappropriate to his character and actions as to his physiognomy. But though his "I want things this way and no nonsense" style has fitted him out with a fine reputation as an ogre, no one can go about the City of Mexico these days, delighting in its bright new face — the grace and beauty of its carefully-tended parks, its flowers blooming everywhere, and its fountains all playing gaily — without smiling appreciatively at the activities of Uruchurtu and his well-earned nickname.

Uruchurtu, known as a taciturn, stern man of action, took office as Governor of the Federal District three and a half years ago. He immediately got out an iron broom and made both dust and heads fly. Some word of his temper had preceded him from his former job as Under-Secretary of the



Mexico City has been turned into a huge flower garden by its energetic Governor, nicknamed Don Florindo Fuentes.



Lic. Ernesto Uruchurtu, the Federal District's determined beautifier.

Photos Mayo

Ministry of *Gobernación* — one of the most delicate and responsible jobs in the Federal Government, where he administered both internal government and immigration matters.

But it was more than worth it when he stopped rainy-season flooding of the streets in the downtown area, a feat that had been declared impossible by his predecessors. For years, almost every summer the downtown zone harked back to the time of the canal-city of the Aztecs, even using boats

for traffic (and of course to serenade stranded pedestrians). But it was not funny to merchants who lost millions of pesos in water-damaged merchandise. How was the miracle done? Determination, mostly. Systematic cleaning and enlarging of drains.

The businessmen's admiration of



Sparkling fountains, flowering parkways have turned a busy metropolis into pure urban poetry.

Photos Mayo

Roses by the tens of thousands follow miles of gladioli in Lic. Uruchurtu's landscaping.



Don Florindo is not without reservation, however, as he engages in a constant battle with many, over price, quality, and cleanliness. Butchers especially are frequently made unhappy by Federal District price inspectors. And sidewalk and open-air vendors have had to take to stands in the newly-constructed markets or cease to exist altogether.

The old downtown food markets have been given new quarters and central streets are now open to traffic instead of being congested by rickety stands and vendors who spread their wares out on newspapers in the middle of the streets, disregarding buses and trucks. Don Florindo's furious orderliness has indeed taken away some of the charm, but also most of the odors and flies.

Children sleeping under newspapers, huddled together in doorways along downtown sidewalks, are long since a thing of the past. They have been induced to sleep in public shelters, and the beggars who used to swarm in the main thoroughfares are no longer in evidence either. Federal District money is being spent to equip hospitals and clinics that were before mere shells. Even the animals in the Chapultepec zoo look fat and well cared for. Everywhere one sees signs of Lic. Uruchurtu's energy and standards.

But it's the flowers that bloom constantly in every nook and cranny of the city that have brought him real popularity, despite his forthright ways; and people of Mexico City speak of him almost with tenderness as roses nowadays bloom where gladioli stood, and dahlias burst into color when the roses disappear. A constant, exciting, changing cycle of carefully landscaped bloom everywhere in the city, even in the smallest plots of green, has given the metropolis a look that probably no city of its size elsewhere in the world has matched.



# MEXICO CITY - TENOCHTITLAN

## The Ancient City

the Lake of Texcoco. Three highways led into it: from the north the Causeway of Tepeyac; from the west, the Causeway of Tacuba; and from the south, the Causeway of Ixtapalapa which forked just outside the center of the city, the turnoff going to Coyoacán. These three highways intersected in front of the main temple, which faced west and has been locat-

God, and Tlaloc, the Rain God, it contained other smaller temples to other gods, as well as the residence halls of the priests, and a ball court.

Moctezuma's palace and gardens stood where the National Palace stands today, taking in the entire block bounded by the Zócalo, and Moneda, Correo Mayor and Corregidora streets.

It must have been a truly beautiful,



Founding of Tenochtitlan *códex mendocino*.

An eagle on a cactus in the middle of a lake: The Gods had instructed the Mexica to search for this sign.

ed slightly to the north and east of the Cathedral, at about the corner of the present streets of Argentina and Seminario.

The main temple plaza covered an area of about 1,085 by 930 feet, and in addition to the huge main twin temple to Huitzilopochtli, the tribal

impressive city, framed by the Lake and the twin peaks of Popocatepetl and Ixtaccihuatl, criss-crossed by canals and with its buildings brightly painted and decorated. The only disagreeable aspect noted by Bernal Díaz was the heavy, sickening odor of blood that pervaded the temple areas.

# Explorers' Map of

TEO

*Its Vassals and its Central Plaza*

*Compiled from the original sources for Mexico this month  
by Vladimiro R. Machado*



**TENOCHTITLAN - MEXICO CITY:  
THE ANCIENT CITY SURROUNDED BY A LAKE  
HAS DISAPPEARED INTO TODAY'S METROPOLIS**

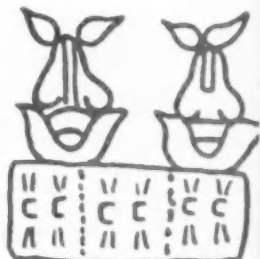


**TENOCHTITLAN: THE MAIN TEMPLE ENCLOSURE**



# ENOCHTITLAN

*Tlacopan*



*Xochimilco*



*Cuauhtitlan*

*Coyacacán*

MAP OF TENOCHTITLAN, CAPITAL OF THE AZTEC EMPIRE —

REPRODUCED FROM THE ORIGINAL BY MANUEL TOUSSAINT

## The vassal kingdoms

Mexican Indian writing was in transition from pure pictures to symbols for sound at the time the Spaniards arrived. It is still close enough to pictographs, however, so that even non-experts in hieroglyphs can sometimes read what they say. Among the most interesting are the place names. The following are the "signs" or hieroglyphs of the vassal kingdoms ruled by Moctezuma at the time of the Conquest. These names are the same to day.



**Xochimilco** — the sign for flower, *Xochitl*, resting on that of *mili*, meaning cultivated field. *Co* is a termination meaning place. Thus, "place of the cultivated fields of flowers."



**Coyoacán** — depicted by a *coyotl*, a word which was hispanized to coyote and taken over bodily into English. The name is composed of *Coyotl* - *Huacan* (another termination meaning place), "place of the coyotes."



**Texcoco** — composed of two hieroglyphs, one of *Texco* or wild penstamon, growing out of a symbol for a large rock, with the place termination *co*, or *Texco-co*, adding up to the meaning "place where the wild penstamon grows out of the rocks."



**Cuauhtitlán** — the symbol for *Cuauh*, meaning tree, has a double row of teeth in the trunk. This symbol of teeth, *titlán*, means among; thus the name *Cuauh-titlán*, "among the trees."

## TLATELOLCO

### The Forgotten Twin

By Walter Bateman

In 1519 Emperor Moctezuma took a strange guest, Cortés, to the top of a great pyramid to show him his island kingdom and his flourishing domains.

Bernal Díaz, captain in Cortés' army, tells about it in wonderful detail. The huge pyramid they climbed that day was not the one near Moctezuma's palace, in the central plaza that is today the Zócalo, heart of Mexico City. It was a larger, taller, older pyramid in a place called Tlatelolco, a twin city of Tenochtitlán, capital of the Aztecs.

That pyramid tells a remarkable story still today. Let's run up to Tlatelolco and see. Take a bus marked Madero-Tacubaya or Madero-Narvarte (1st class) to the Plaza de Tlatelolco, about one mile north of the Zócalo. You'll find a plaza and a military prison, a Department of the Treasury warehouse, and an old colonial church, Santiago de Tlatelolco. Go into the churchyard, walk around to the back of it and pass through a gate, and there you'll find the ruins of what Bernal Díaz called "the greatest temple in the whole of Mexico."

Have you ever studied a tree stump and counted the rings of growth? You can do the same thing here, for the Spaniards tore the pyramid down, tumbling the blood-stained statues of Huitzilopochtli, God of War, and Tezcatlipoca, God of the Night, down the steep slopes before they forced the enslaved Aztecs to destroy even the building. The pyramid was cut off as with a giant knife at about the 15-foot level, and the stones were used to construct the church which still stands. But in cutting it down, they left the stump, which was recently excavated, and here the astonishing "rings of growth" can be seen.

Like many other pyramids, this one at Tlatelolco was enlarged every 52 years. The Indian worshipers started with a small pyramid; they then covered it with stone, to enlarge it. Every 52 years they again covered it with stone until it grew to mammoth proportions.

In the center of the stump one can

see the core of the first pyramid, a small one about 20 feet across. The excavation reveals a second pyramid enclosing it, then a third and a fourth and a fifth and a sixth and a seventh and an eighth. You can see the "rings of growth" most easily on the western side where the steps are.

When we visited the site, *Señor* Eduardo Contreras, the archaeologist in charge, showed us around and pointed out the additions. The eighth pyramid had measured about 300 feet each side.

"Are there more than eight pyramids?" I asked.

"At least one more," he smiled, "maybe two. You see we can't dig any farther in the west because of the railroad tracks, nor to the south because of the warehouse and the barracks, nor to the east because of the church, nor to the north because of the tracks again."

Mentally I tried some arithmetic. The last addition to the pyramid had been made after the Ceremony of the New Fire in 1507. Eight times 52 made 416 years, and when I subtracted 416 from the year 1507 I got 1091. But the trouble was that this date was much earlier than the traditional one of 1325 when the Aztecs are supposed to have settled in the Valley of Mexico.

When I asked Contreras about this he just smiled again. In other words, the lake Indians were numerous and well enough organized to build a pyramid in 1091. They must have settled on the lake before the Norman Conquest of England.

Although Aztec history is rather confusing, we are learning rapidly, thanks to modern research and the old Indian Codices. Evidently the island people came from the shore tribes, settling on the *chinampas* (floating islands) on the lake, perhaps for refuge, sometime before the 11th century A.D. As they grew in population they clustered around two cities: Tenochtitlán and Tlatelolco, each with its clan system and its temple corporation and its market.

For several centuries the twin cities lived in peace, often allying themselves

(Continued on page 24)

Popular American Tigre player Tommy Watson signs autograph books for young admirers. Watson, who may move up to the Pittsburgh Pirates next season, is one of nine foreign players on the 20-man Tigre team.



Photos Don Biggs

# Baseball

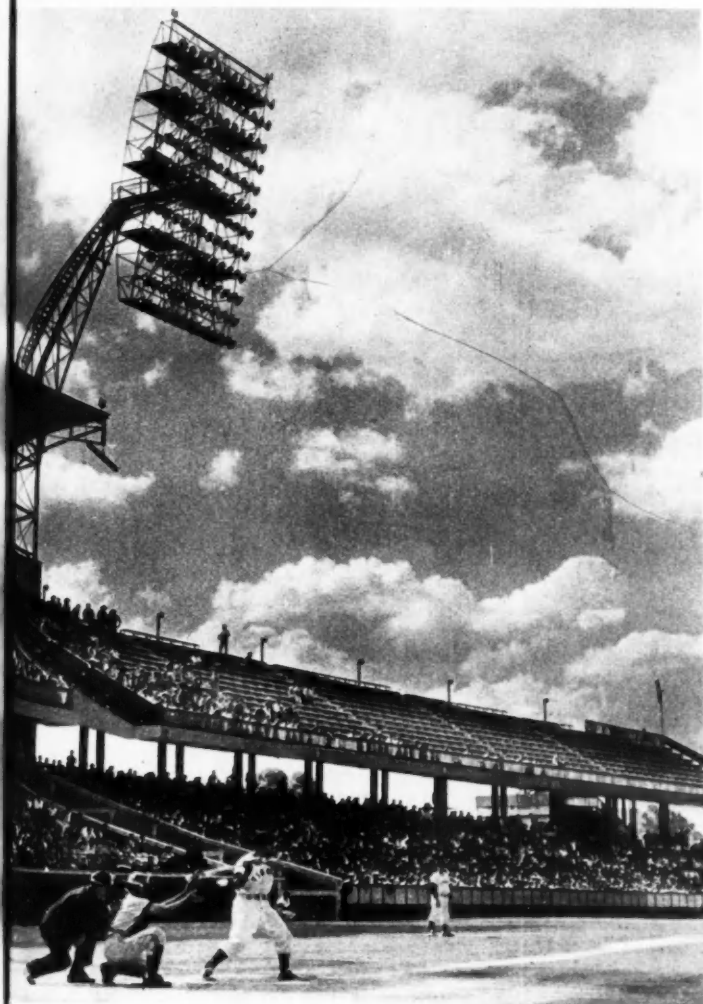
By Don Biggs

Baseball, American style, is Mexico's number one sport these days, and its huge ball parks draw capacity crowds to witness the hotly contested battles for the Mexican League pennant.

Today's Mexican League is made up of six teams. Two of them, the Tigers and the Red Devils, make their home in the capital. The other four teams in the league are the Yucatán Lions, the Veracruz Eagles, the Monterrey Sultans, and the Owls, playing for Nuevo Laredo on the Mexico-U. S. border.

Baseball, supposedly an American sport, took firm root in Mexico as the

(Continued on page 20)



Baseball, now one of Mexico's leading sports, is here played in the capital's new 25,000 capacity Parque Deportivo Seguro Social.

Here, as in sandlot games over the border, young players watch with mixed emotions as teammate gets set for critical moment: crucial pitch with count at two and two.



Dignity, coquetry, warmth  
—it's all in how you use the

## REBOZO



Mexico's most gracious fashion for women, the *rebozo*, no doubt has a future quite as bright as its centuries-old past, for few garments are so simply designed to function beautifully in such a multitude of ways.

The *rebozo*, which is at once a stole and a shawl, traces its origins back to the Moors who invaded Spain in the Middle Ages, and introduced the idea of a face and head covering to keep women properly modest. Spanish coquettes adapted the Arab's heavy face veiling to the frothy lace *mantilla*. But Spanish padres who introduced the style to Mexico omitted the coquetry, and brought only the idea of a modest covering for the head.

Indian women took to the idea and enlarged on it. Using native cotton and native artistry, Mexican weavers began to make their *rebozos* extra long and wide, in subtle colors with tweedy flecks of contrasting hues. As each part of the country took to the style, local climate, materials and needs made their own changes.

In living use, the *rebozo* acquired more and more functions. Folded and dropped over the shoulders, it made a gracefully feminine fashion on warm days. Extended and wrapped around



Photo Mayo

The traditional way of wearing the *rebozo* — draped over the head, and one side thrown under the chin and back across the shoulder.

As soon as girls babies are old enough to come out of their mother's *rebozo* they get one of their own. Here, women waiting on the pier on the Island of Janitzio shield their eyes from the sun and wait patiently for the boat which will take them across Lake Pátzcuaro.

Photo Luis Márquez







Photos Luis Márquez

To the right, a creation Lily Daché would have to admire for bold design — a garlic vendor on her way to market in Oaxaca. To the left, the *rebozo* furnishes a symmetrical padding to cushion and balance the jug carried by this woman from the mountains of Hidalgo.

head and shoulders, it gave snug protection from cold winds. It slipped over the head for going to church; and whether worn this way or across the shoulders, it left plenty of material to wrap around an infant or twist around a bundle, for easy toting with hands and arms left free.

Because tiny girls begin to wear *rebozos* as soon as they begin to walk, Mexican women wear them with superb ease and grace, and with a good measure of significance. In most parts of the Republic, the *rebozo* has its important place in courtship and marriage. The way a *rebozo* is carried may mean a woman is single and hunting a husband, or that she has quarreled with her sweetheart, or that she is married, or a widow, or even a woman of the streets. As she walks to the village plaza, the way she moves her *rebozo* can tell her sweetheart she is thinking about him, though she keeps her long-lashed eyes fixed firmly on the ground. So *provincianas* — the women of the provinces — are cradled in *rebozos*, taught to wear them as infants, courted, married, and almost always buried in them.

During colonial years, when Mexican society looked to Europe for inspiration in culture, fashion, and action, the *rebozo* was scorned by the wealthy. Empress Carlota made it fashionable, and the symbol of Mexican nationality and pride. Since her time, the *rebozo* has appeared proudly shoulder-to-shoulder with mink.



Photo Mayo

Above, again used as headgear, but this time simply as an elegant addition to the costume. Below, baby feels secure in his *rebozo* nest and free to marvel at the wonders of the world. Mother, too, hands unfettered, is free to go about her daily tasks.

Photo Luis Márquez



(Continued from page 17)

result of an experiment in "planned parenthood" with the government playing the role of the proud parents.

Enrique Aguirre, who now operates a travel agency in Mexico City, had the honor of being the game's first nursemaid. Aguirre, a physical education teacher, was given the task of doing everything possible to popularize the sport among the youth of Mexico and thus (it was hoped) com-

of generations past — or of now. One of the first things Aguirre did was to introduce the game into the public schools. It caught on, and soon it was being played in vacant lots in every part of the country. Today records show baseball to be the most popular participation sport in the land.

Official baseball history in Mexico being relatively short, it is free from the heated Spalding-Chadwick type of squabbles that colored the early days

The speculation started not long ago with the discovery of certain records and clay figures so like our modern-day idea of what baseball players look like that the likeness is startling.

But whether the ancient Mayas, Toltecs and Aztecs played baseball or not, they did play many ball games, and the interest in games played with a ball today is therefore nothing new in Mexico. Since the origin of baseball has never really been solved, who can say that the home of the game might not be on this side of the Atlantic instead of on the "rounders" fields of Great Britain?

One thing for sure, Mexican baseball, modern style, has taken on a flavor all its own. The south-of-the-border fielder is a *jardinero*, or gardener. The pitcher is still pretty much the same, and is called the *pitcher*. The basemen are (as you might suspect) *primera, segunda* and *tercera*.

One of the popular baseball sayings will tell you, "*Después del error, viene el jit*," or "After the error comes the hit." And another is, "*Bateador de emergencia da de jit o es ponchado*" — "The pinchhitter either makes a hit or is struck out." Or another, "*Cuando hay 2-2-2 va haber ponche*," which means that with the count at 2-2-2, the batter will strike out.

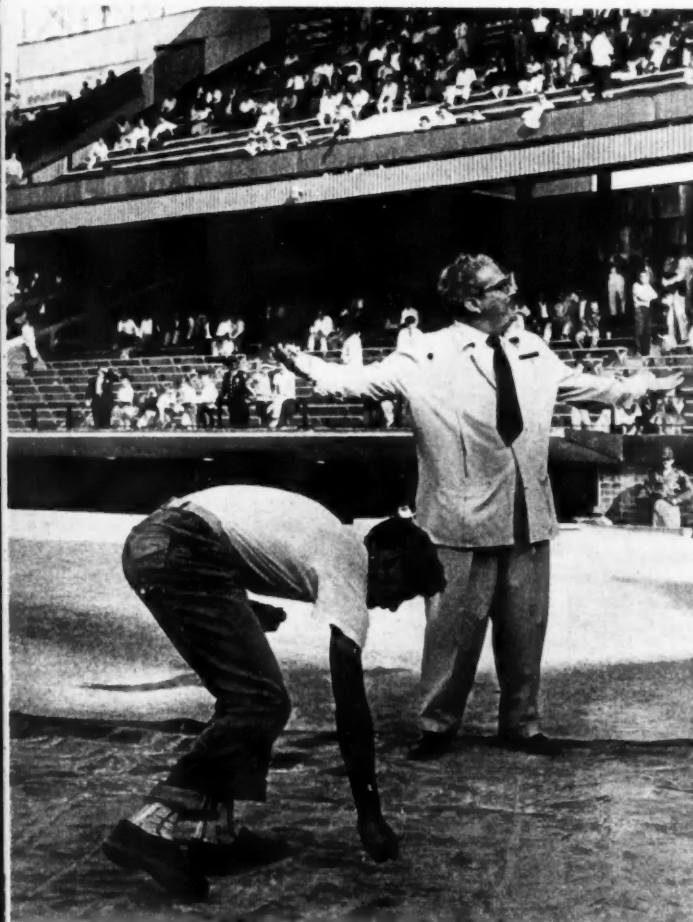
The history of the most popular sport in Mexico hasn't always run smoothly. The game was introduced for its amateur aspects, the professional teams being a natural development; but before long one man, Jorge Pasquel, decided that the money-making side of it was being neglected.

Pasquel figured the way to do that would be to get the best players going, so he set out to do just that. Soon Mexican fans saw Negro players from the U.S. fielding the tough ones and trotting the well-worn path between bases. Then, still unable to play in the majors, men like Roy Campanella, Satchel Paige, and Ray Dandridge were building reputations south of the border. And, with the help of top foreign players, Pasquel's Veracruz Blues won the Mexican League Pennant in 1941 and again in 1942.

In 1944 Pasquel's team grabbed the pennant again but nobody was happy about it, not even Pasquel. To win the pennant that year Pasquel had reached his cash-filled hand out into the American major leagues and had come out with Cardinal pitchers Max Lanier and Freddy Martin. Moving on to Cin-

(Continued on page 28)

Photo Don Biggs



An "old Mexican custom" — one minute to circle the bases and the winner gets to pick up coins tossed onto canvas by spectators during break between double headers. Tigre manager Garza Sánchez acknowledges applause for young aficionado.

bat a delinquency problem that had grown out of the Revolution.

In those days, the summer of 1925, getting kids to do anything not of their own choosing was the same problem

of the game in the U.S. But there are some anthropologists who feel that baseball, or something very similar to it, has been played in Mexico for hundreds — perhaps thousands — of years.

The dark-skinned, oppressed and poor of Mexico have as their comfort and helper the Virgin of Guadalupe, whose functions include all those of any mother, plus — when needed — military leadership too.

When Father Miguel Hidalgo declared Mexico's independence from Spain, on the night of September 15, 1810, he seized a picture of the Madonna of Guadalupe from the wall of a church in Atotonilco, near his parish, and made it his military battle flag. Thereupon, the Spaniards made their general the Virgin of Los Remedios, whose image had been brought by the conquistadors and saved by Cortés



The Virgin of Guadalupe: Hidalgo's Independence battle flag.

their cause was not only just but would unquestionably win; and so it turned out.

Considering the immense veneration and affection that Indian Mexico has for Guadalupe, whose face is like that of a girl born here and whose brown feet rest on very dovelike, very Mexican clouds, it is natural that every ill and problem there is should be brought to her to fix; including, making it rain or stop raining, as the crops require. And in the same spirit, she is also asked to lead revolutions, and has entered towns and cities con-

## THE INSURGENT VIRGIN

himself, on the night of the Spanish flight from Tenochtitlán.

"The defenders of the Crown," writes Ramírez de Aguilar in *Las Fiestas Guadalupeñas*, "brought her to the Cathedral with unprecedented pomp, where she was received by the Archbishop and the Viceroy, who approached the altar and, removing his sword from his belt, laid it at the feet of the tiny image, begging her to accept being the Captain of his armies... and asked that, as in times past when Anahuac was besieged, she bring her legions of archangels to vanquish the... insurgents... and so the Virgin of Los Remedios was declared Royal and Supreme Commander of the Armies of the King..."

There then ensued, paralleling the struggles on the earth below, a war between the two Virgins, which the historian Jesús Anaya describes thus:

"When the break came, and Indians and Creoles went to war, there came also a celestial split.

"The image of Guadalupe, mexicanized to substitute Tonantzin (the earth mother) on the hill of Tepeyac, became the battle flag of the insurgent mobs headed by Father Hidalgo, who was followed by many of the lower clergy. Meanwhile, the Pilgrim, substituted for the Goddess of Water, a legitimate Spanish Lady brought by the conquerors, became the patroness

of the Royalists, and had as her court, the Bishops, high clergy, bureaucracy and landowners... It was an Olympic and prodigious war: Mary against Mary. The Mother of God, against the Mother of God."

In that first Indian and *mestizo* uprising, the soldiers wore the image of Guadalupe in their hats, and took flowers to her altar after every victory. There was no doubt in their minds but what, with Guadalupe on their side,

quered by the rebels, riding at the head of the troops.

Nowadays there is very little left of the colony that Hidalgo and his yelling Indians freed, nor of the almost feudal country broken up by the Revolution of 1910, so it is not likely that rebel troops will again clatter into outlying towns. But if they do, it can be taken completely for granted that the Insurgent Virgin will be leading them.



The Insurgent Virgin enters Cuernavaca at the head of agrarian rebel troops (Zapatistas) in the Revolution of 1910.

# GOD IS MY CO-PILOT

## and other thoughts on wheels...

By Weldon F. Heald

Last summer a friend drove me in his four-wheel-drive station wagon into the heart of Mexico's rugged Sierra Madre Occidental mountains. We were bound for an isolated copper camp at the bottom of a mile-deep canyon. For 80 miles the narrow, twisting road traversed pine-forested uplands, threaded steep-walled defiles, and climbed over high ridges. It was a typical Mexican back road — scenic but hair-raising.

As we labored up a precipitous mountainside with a thousand foot drop-off on our left, a 10-ton truck suddenly rounded the corner ahead and came hurtling down upon us. It was obvious the driver neither could stop nor would try to. We were saved only by my friend's quick thinking and the fact that a four-wheel-drive car can scuttle into a deep ditch, straddle a boulder, and hang onto a perilous side hill.

As the truck roared by us I caught a glimpse of a motto painted in red on the bumper, and a flash of the driver's wild, fanatical eyes. When it disappeared around the next bend, my friend and I looked at each other, both of us several shades paler under our Mexican tan. The motto on the truck read in English, "God is My Co-Pilot." There wasn't a doubt in our minds that the driver of that ore truck meant it.

This was our startled introduction to a Mexican custom that on any highway nudges drivers into sentiment and thought — and much of it. From one end of the country to the other one sees automobile bumpers adorned with mottoes, either painted on or made of red reflecting tape. The maxims vary from serious to humorous, ribald to religious, playful to philosophical, and seem to be the poetry of the road, especially expressive on trucks.

Hundreds of miles of new roads and the command of vehicles have suddenly brought a hitherto unknown sense of freedom and power to many Mexicans, and man's car, or truck,

has become the most important single thing in his life. So it seems to me that this poetry of the road is not just a surface fad, such as the craze our teenagers had a few years ago of painting wisecracks on their jalopies. Here, there appears to be a genuine attempt to express individuality — to tell the world what one thinks life is all about. Many of the mottoes are apparently talismans carried jauntily, defiantly or humbly for all the world to see, and some seem thought up to give their authors a little firmer hold on this tenuous life, even if temporarily.

As we traveled, I noted the mottoes

and was sometimes amused, occasionally puzzled, and constantly amazed at their variety. The only other one we saw in English was "My Blue Heaven," painted on a dilapidated azure-hued truck, as we came into Chihuahua on the return trip. But this whimsical type of possessive label is one of the commonest mottoes in Spanish. Even more popular is naming cars, dramatically, after animals. We saw speeding by us, around us, and ahead of us *El Alacrán* (the scorpion), *El Venado* (the stag), *La Pantera* (the pantheress), *La Burrita* (the jenny), *La Chuparrosa* (the hummingbird), *Zorro Plateado* (the silver fox), *El*





Canguro (the kangaroo), *Aguila Negro* (black eagle), and down by the Pacific, near Mazatlán, *Lobo del Mar* (the sea wolf).

Sometimes the birds and animals have human failings—we noted an *Ave Sin Rumbo* (bird without direction) and *La Paloma Errante* (the wandering lady dove). But it was the human animal who more often seemed to stray from the straight and narrow highway. In Tepic we nearly ran head-on into *El Hijo Desobediente* (the disobedient son), and grazed a young Mexican in a hurry, crouched over the announcement ¡Mire Mamá, Se Fué! (Look Mama, he's flown the coop!) Sometimes they became even sinister, such as *La Mentirosa* (the feminine liar), *El Renegado* (the renegade), and *El Terror* (the holy terror). But on the other hand, there were also *La Inocente* (the innocent girl) and *Casi un Angel* (almost an angel), and we were glad to see outside of Durango that

the wayward sometimes reform, with *Ya Llegó el Ausente* (the absent one has returned).

The most numerous, probably, of poetic mottoes had to do with love. Among these amorous sentiments we saw *Amor Indio* (Indian love), *Amor, que Mala Eres* (beloved, how cruel you are), and *Me Persigue Tu Sombra* (your shadow follows me). There were, too, *La Chula Prieta* (the lovely dark-skinned one), *La Cariñosa* (the loving one) and *As de Corazones* (ace of hearts). But a practical youth near Guadalajara warned *No Insistas, Soy Casado* (don't insist, I'm married), and another proudly bore the label *Caballero Cien Por ciento* (gentleman 100%).

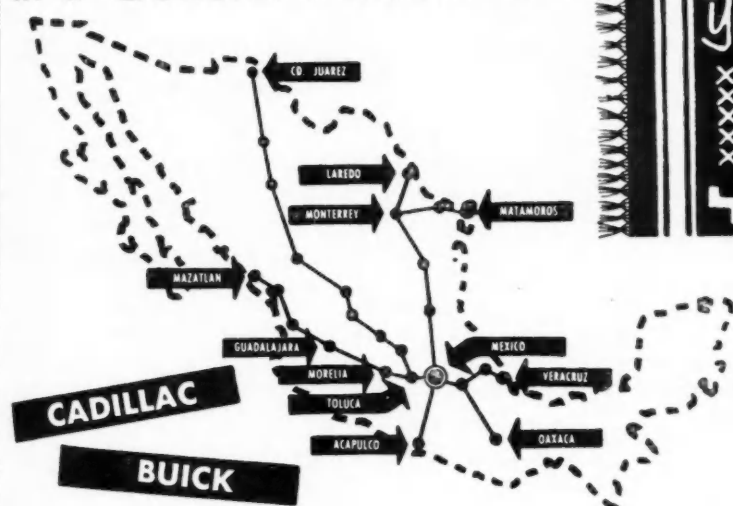
Philosophy is represented with such mottoes as *La Vida Es Corta y el Camino Largo* (life is short and the road long), and religious sentiments are legion and perhaps even more numerous than love lore. Typical are *Señor, Hágase Tu Voluntad* (Lord, Thy will

be done), *Confío en Dios* (I trust in God), and *Dios Bendiga Nuestro Camino* (God bless our road).

As we drove northward, bound for home, a procession of mottoed cars continued to pass us: *El Agote* (the whip), *La Escoba* (the broom), *La Coronela* (the lady colonel), *El Proletario* (the proletarian), and one car piloted by a youngster with slick black hair and fire in his eyes swept by us at 80 miles an hour bearing *Suavecito* (gently) on his bumper.

But perhaps my favorite of all the motor mottoes I saw in Mexico was attached to a rattletrap 1938 model, puffing, chugging and blowing steam from its radiator up the long hill to Encinillas. It read *El Expres de Vesuvio* (the Vesuvius Express). And certainly the most appropriate was *Adiós y Buena Suerte* (goodby and good luck), which passed us on the International Bridge as we entered El Paso and the United States.

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## TLATELOLCO

(Continued from page 16)

against a mutual enemy. But then, says legend, they quarreled over who was going to build the largest temple to the God of War, bloody old Huitzilopochtli. The quarrel led to bad feeling and insults. When the warriors of Tenochtitlán visited the northern market, the women of Tlatelolco showed their contempt in a fashion that is probably insulting anywhere on earth. They turned away, lifted their skirts, and flaunted their backsides at the visitors.

The result — inevitably — was war. Tenochtitlán won, incorporating the people of Tlatelolco into their city in the year 1473.

In 1519 Cortés arrived in the Valley. In 1522 the conquest of the Aztec capital, "the most beautiful city in the world," was completed, with Tlatelolco the last part to be taken. Here is where the young warrior prince Cuauhtémoc held out to the bitter, starving end, and then tried to escape, was captured, and tortured to reveal where the imperial treasures were hidden.

Bernal Diaz writes with wonder of Tlatelolco and its famed market: beans, sage, fowls, rabbits, deer, mallards, young dogs, cooked food, dough, pottery, gourds and jars in a thousand sizes, honey, honey paste, nut paste, lumber, boards, cradles, beams, blocks, benches, firewood, the skins of jaguars and deer and other wild animals, paper, tobacco, cochineal dye, herbs, stone knives chipped from obsidian, the black, volcanic glass, and hundreds of other items were brought here from farms and towns many miles away.

Bernal tells admiringly of the market soldiers who kept the peace, and of the judges who settled disputes. The huge crowds were quiet and orderly, he writes with amazement.

It was a market that recalls the fabled lands of the Far East. There was, says Bernal, a slave market with men and women for sale, their necks in yokes, their arms tied to long poles. And he looked greedily at the raw gold stored in hollow goose quills and at the jeweler's markets where precious stones were offered in beautiful carvings.

When they had passed through the market place, Cortés and his men climbed the pyramid of Tlatelolco and looked out over the town and saw the narrow streets, the removable bridges over the canals, and the throngs of canoes, and understood how difficult it would be to attack this island city.

And on the top of the pyramid they entered the temple and saw there two statues representing the chief gods of the Aztecs. Says Bernal Díaz:

"...the first which stood on the right hand they said was Huichilobos, their god of War; it had a very broad face and monstrous and terrible eyes, and the whole of his body was covered with precious stones and gold and pearls, and with seed pearls stuck on with a paste that they make in this country out of a sort of root, and all the body was girdled by great snakes made of gold and precious stones."

The war to conquer all this lasted two years. By then, the beautiful island cities were destroyed: burned and leveled, as the Spanish soldiers advanced with their hordes of Indian allies. In their place a new city of Mexico was built, using the rubble and building stones that today turn up whenever streets are paved, or foundations dug.

The great pyramid of Tlatelolco was torn down for a special reason, however. Says Bernal Díaz:

"...there was a report that at the time they began to build that great Cue (pyramid) all the inhabitants of that mighty city had placed as offerings in the foundations, gold and silver and pearls and precious stones".

And indeed, when the pyramid was torn apart, the precious jewels were actually found, says Bernal, and much of the wealth was used in building the church on the old pagan site.



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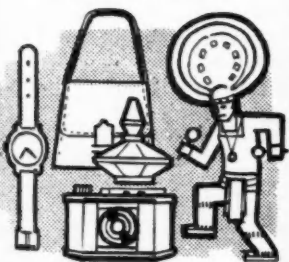
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Benjamin Franklin Library, Niza 53.

Mexico City Daily Bulletin, Gómez Farías 41. Tel. 16-69-60. General tourist information.

Mexican-North American Cultural Institute, Hamburgo 115. Tel. 25-16-54, 25-16-55, 25-16-56.

National Tourist Department, Juárez 89. General travel information.

PEMEX Travel Club, Juárez 89. Highway information. Publishes an excellent auto travel bulletin in English.

The News, Morelos 4. Tel. 21-23-35, 46-69-04, 46-68-40. Worldwide and Mexican news, with UP, AP, INS coverage, US columnists and comics. English language daily with Sunday color comics.

### IN THE SHOPS

*Rebozos*



While almost all stores in Mexico City offer *rebozos*, the most exciting one we know is a place called México y Sus Rebozos, at the Caballito statue where Av. Juárez meets Reforma. Miss Esperanza Pacheco, owner of the shop, believes ardently in *rebozos*, and stocks no other item. She has *rebozos* from every part of Mexico — from Santa Maria's classic models, so finely woven they can be drawn through a ring, to the coarse and colorful Oaxaca wool *rebozos*, favorite with North Americans for their exciting wearability as stoles; as well as those from Michoacán, fine black *rebozos* patterned with long, narrow stripes of bright blue, reflecting her rich earth and many

### NIGHT SPOTS



**Chanteclair**, Hotel Reforma. Night club, with the orchestra of Ramón Márquez. Eleane Bruce, Tito Leduc and their ballet present the sensational *Fantasia Musical* at 10:30 pm and 1 am. No minimum.

**El Eco**, Sullivan 43. Night club and restaurant-bar. Good jazz music. No minimum.

**Capri**, Hotel Regis. Supper club, presenting daily tenor Pedro Vargas and the *Churumbelos* from Spain.

**Jacaranda**, Génova 44. Restaurant-night club next door to the Hotel Monte Cassino. Two orchestras, Mexican and French. Negro music and dances. The modern architecture and ingenious illumination of the gardens and waterfall add to the enjoyment. Minimum.

**Restaurant 1-2-3**, Liverpool 123. Distinguished restaurant-bar. International cuisine and continuous music. No minimum.

**Hotel Bamer**. In the Bamerette and in the restaurant-bar, music from 6 to 11 pm every night by internationally known artists.

**Quid**, restaurant-bar on Puebla near Insurgentes. Good food in a distinctive atmosphere. From 10:30 to 11 pm, Elvira Ríos, popular Mexican chanteuse, Pianist Pepe Jaramillo and organist Nacho García from 9 pm.

**Villa Fontana**, in the Hotel Montejo on Reforma. French cuisine, and twice nightly the unusual three-dimensional sound of 11 violins scattered about the room, accompanied by twin grand pianos and bass.

**La Cava**, corner Insurgentes and Hamburgo. Authentic old French tavern decor, excellent food, drinks and service. Currently features French cafe-type orchestra with good accordion. E.M.T.

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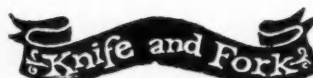
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streams. She'll show you how to wear each kind, and explain its history and the fine craftsmanship used in its manufacture.

The Santa Maria is the traditional luxury *rebozo*, made in the weavers' town of the same name. The pattern, *bolita* (little ball), is a subtle polka-dot affair, in shadowy fine strips. But the full glory of a Santa Maria *rebozo* is its fringe, long, hand-knotted, and beautifully silky.

Our other first choices for most interesting shopping are: Lacy wool-and-sequin *rebozos* at Tachi Castillo, Londres 163 and José Azueta at Av. Juárez; fine fringed wools at Jim Tillett, Reforma 124 and Niza 39, at El Incendio, 5 de Mayo and Callejón de Condesa, and at Sanborns-Reforma; and Santa Maria and other regional *rebozos* at the Museum of Popular Arts, Juárez 44. If you feel like ranging farther afield to where the Mexicans buy their *rebozos*, you can try the Lagunilla or along Pino Suárez street.

Good wool *rebozos* start at about 40 pesos. The price depends on the softness of the wool (except those from Oaxaca), the number of threads to the inch and length of fringe. The better wool *rebozos* can and should be washed with any of the wool detergents. Do it carefully so you won't tangle the fringe.



## RICE AND ...

*By Rosa, Marquesa de Castellar*

Noblest of all rice dishes, the *paella* was born somewhere along the Mediterranean coast of Spain with a nod to Valencia for having perhaps furnished the cradle. With the same wry humor which causes the biggest bronze horse in Mexico to be known as *el caballito*, the little horse, this splendid compound of rice, shellfish, chicken and selected vegetables bears only the name of the two-handled iron skillet in which it is prepared.

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because of the superb shrimp, prawn,  
and crayfish (usually called lobster)  
which abound in Mexican seas. But  
since the ingredients are somewhat  
different than in Spain, I do not make  
the best known of all, the *paella Va-  
lenciana*, but a dish adjusted to local  
availability which I dub *paella Cuen-  
navaca*.

To prepare a *paella* is a major cu-  
linary undertaking and is hardly  
worth attempting unless you have 12  
hungry people or more to feed. It  
must be good to eat and good to look  
at.

Two secrets of my *paella Cuernava-  
ca* are: First, stew your chicken and  
use the broth to cook the rice. Second,  
flambé the crustaceans with brandy  
before cooking. I warn you that the  
latter is heresy in Valencia!

The ingredients are necessarily op-  
tional. They are of three kinds: Sea-  
food (lobsters, shrimp, crayfish,  
prawns, oysters, clams); vegetables  
(canned artichoke hearts, green peas,  
1 tomato, 4 green peppers, sweet red  
peppers or canned pimientos cut in  
strips, 2 carrots in strips); meats (1  
stewing chicken, 1 squab, 2 pork chops,  
12 pork sausages).

I wish I could say that the spices  
needed are Edward Thompson's

Tramoon and cinnamon;  
Myrrh and myrabalan;  
Tamarind; olibanum;  
Civet and cardamum.

But I cannot. They are only salt,  
pepper, peppercorns, saffron, brandy,  
wine, laurel leaves, oregano and thyme.

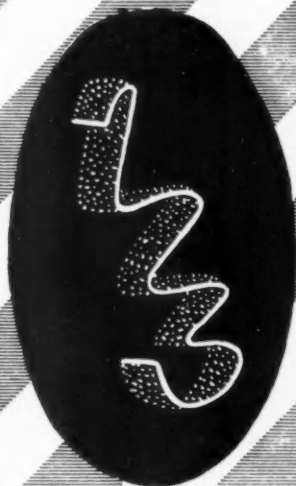
Procedure is as follows. Use a  
heavy stewing pot. Set to stewing  
your chicken, squab, pork chops and  
pork sausages, covered, with 1 cup of  
white wine. Salt and pepper. When  
the poultry is done, remove the flesh  
from the bones. Stew these bones,  
giblets and necks in a different pot,  
with 5 cups of water to make broth.  
Add 1 Tbsp. salt, pepper, thyme, 6  
peppercorns, oregano, 2 laurel leaves.  
The broth should reduce to 4 cups.  
Strain, of course.

In the grease produced by the first  
stewing, throw your sliced onion,  
quartered tomato, 4 green peppers cut  
in strips, and 2 carrots quartered  
lengthwise, and cook on a medium  
fire 5 minutes.

When your broth is ready, flambé  
the shellfish you have chosen — ex-

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cept the oysters and clams. To flambé, set the shellfish meats in a frying pan with a little butter over a medium fire. When getting pink, pour in 1/2 cup of brandy and set on fire. (Be careful not to singe face or hair.) Turn the meats in the brandy until it burns out.

Separately fry 3 cups rice 5 minutes in a little butter.

Now transfer to the heavy skillet or

*paella* the fried rice, vegetables and brandied shellfish. Measure the juice the latter have produced and complete with hot water to make 1 cup. Pour into the *paella*. Add 4 cups of chicken broth in which you have dissolved 1/2 tsp. of saffron. Add also the poultry meats, pork chops, pork sausages and peas. Set the oysters and clams on top so they will cook by steam. Select some of the handsomer pieces of poultry, prawns, shrimps, etc., and set on top for looks. Cover and cook until the rice is done. (If you are using minute rice you will have to adjust your timing.) When the rice is done, dot the top with canned artichoke hearts and red pepper or pimiento strips.

The presentation of this great dish should be done with art. Bind the waist of your *paella*-pot with clean kitchen towels (folded diagonally first, and then into a strip), knotting the ends at the pot's handles. Decorate with bougainvillea, red carnations, lilac, sweet peas or roses.

Mobilize a strong man to carry the *paella* to the table and serve generously.



## BASEBALL

(Continued from page 20)

cinnati, he picked up shortstop Murray Franklin.

New York was the next stop, for Dodgers catcher Mickey Owens and the Giants' first baseman Danny Gardella, along with pitcher Sal Maglie. The Mexican "Pied Piper" of baseball returned home with a bevy of top-flight players, and many new enemies on both sides of the border.

Pretty soon baseball commissioner Happy Chandler emerged from a meeting to announce that he had banned the Mexican League, and stated that any American players who left their teams to play ball in Mexico might just as well forget about coming back.

Actually, many of the players were re-admitted later on by succeeding commissioner Ford Frick. But it took Mexican baseball, and Mexican-American baseball relations, a long time to recover from the never-to-be-forgotten raids of Jorge Pasquel.

Today the picture is much improved. Many Mexican players have gone to the States and made good on American teams. Beto Avila, for instance, former top Mexican League player, now holds down second base for the Cleveland Indians.

Two local teams, the Mexico City Tigers and the Monterrey Sultans, have taken on AA status as "farm" teams for American clubs. The Tigers are a training ground for the Pittsburgh Pirates, and the Sultans, a source of new material for the Brooklyn Dodgers.

Baseball in Mexico is now strictly on its own. The game has its "Little Leagues" for teenagers, and there are also many company-sponsored teams, as well as myriads of sandlot games every Saturday and Sunday afternoon. During the winter off season, foreign players and the country's top professionals provide the fans with a slick brand of playing seldom matched anywhere.

The now "mostly Mexican" League teams, plus the amateur games, and the smooth playing of the "winter leagues" give a balanced, year-round season that appears to be a happy wedding of the two schools of thought on Mexican baseball — those who want to see boys come up through the ranks, and those who want to see an occasional outsider brought in. And today's game seems to be doing very well under the plan.



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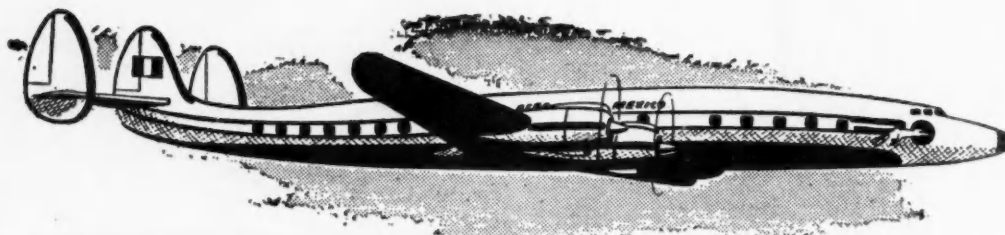


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